

Youths' Department.

BIBLE LESSONS.

Sunday, April 26th, 1868.

MATTHEW iii. 1-21: Our Lord's incense with Nicodemus.

Recite—NUMBERS xxi. 8, 9.

Sunday, May 3rd, 1868.

MATTHEW iii. 22-26: Jesus remains in Judea and baptizes. Further testimony of John the Baptist.

Recite—HAGGAI viii. 6-9.

The strayed lamb.

A little lamb, one afternoon
Had from the fold departed;
The tender shepherd missed it soon,
And sought it broken-hearted.

Not all the flock that shared his love
Could from the search delay him,
Nor clouds of midnight darkness move,
Nor fear of sufferings stay him.

But night and day he went his way
In sorrow till he found it;
And when he saw it fainting lay,
He clasped his arms around it.

And, closely sheltered in his breast,
From every ill to save it,
He took it to his home of rest;
And pitied and forgave it.

And thus the Saviour will receive.
The little ones who fear Him;
Their pains remove, their sins forgive,
And draw them gently near Him—

Blest while they live; and when they die,
When soul and body sever,
Conduct them to His home on high,
To dwell with Him for ever.

Young Reaper.

A Puzzle.

SOMETHING FOR THE CURIOUS.

God made Adam out of dust,
But thought it best to make me first;
So I was made before the man,
To answer God's most holy plan.

My body he did make complete,
Without an arm, or leg, or feet;
My ways and actions did control
Yet fashioned me without a soul.

A living being I became,
And Adam gave me soon a name,
Then from his presence I withdrew,
Nor more of Adam ever knew.

I did my Maker's laws obey,
From them I never went astray—
Thousands of miles I run in fear
But seldom on the earth appear.

Now God in me did something see,
And put a living soul in me;
But soon of me my God did claim
And take from me that soul again.

Now soon as e'er this soul had fled,
I was the same as when first made—
Without an arm, or leg, or soul,
I travel now from pole to pole.

I labor hard both day and night,
To tallen man I give great light;
Thousands of people young and old,
Shall by my death great light behold.

No fear of death shall trouble me,
For bliss or woe I ne'er shall see,
To Heaven I shall never go,
Nor to the dismal shades below.

What am I?

What to do when angry.

"I get mad so quickly, and then I'm sure to say something that I'm sorry for ever afterward."

"When angry, count three before speaking," answered the boy's father.

The next time the boy fell into a fit of anger with one of his school-fellows, he remembered the advice of his father, and counted three. By this time he was able to keep back the hard words that were ready to leap from his tongue, and so saved himself the grief of shame and repentance.

Try this remedy, quick tempered boys and girls. It is best, of course, not to get angry; but if you do happen to lose your self-control, then put a seal on your lips, and remain silent until your hot blood has cooled a little. Every time you do this, you will gain some power over your temper, and after a while be able to keep it from breaking out and doing both yourself and others harm.

It lightens the stroke to draw near to Him who handles the rod.

He who sins against men may fear discovery, but he who sins against God is sure of it.

Do but the half of what you can, and you will be surprised at the result of your diligence.

The writer does the most who gives his reader the most knowledge, and takes from him the least time.

The "Nazarenes" in Hungary.

Two members of the Society of Friends, namely, Isaac Robson and Thomas Harvey, having come into communication with some of the "Nazarenes" at Vienna and at Pesth, during their recent journey, have recorded the information obtained in a letter to the *Friend*, an excellent monthly paper:—

"Vienna, Eighth Month 30th, 1867.

"E. Millard (agent of the British and Foreign Bible Society) kindly took us this morning to call on E. S., one of the people called 'Nazarenes,' but who call themselves 'Believers in Christ,' or simply 'Christians.' We were told there were 3,500 of them in Hungary, and smaller numbers in Austria, Bohemia, Germany, Switzerland, and the United States. Here in Vienna there are thirty-one; and they are about to receive several new members from both the Catholic and the Lutheran communities. E. S. is a middle-aged man, of an earnest, thoughtful, yet lively aspect. He appeared to know we wished for information, and was quite ready to impart it. They are a people resembling Friends, Menonites, etc., in many of their views. They have a testimony against both war and oaths, which they bear unflinchingly. They practise adult baptism in a river or flowing water, and observe 'the Supper;' and in all things seek to conform to the written word as they apprehend it. A Bible was on the table, and once or twice E. S. opened it, and read passages in support of his views. They scarcely admit the possibility of difference of view rightly existing, and this leads to a remarkable strictness. We had some free conversation on this point, but seemed to leave off where we began. On this account they keep aloof from other societies, even those who approach nearest to themselves. In discipline they follow the New Testament order, first private admonition, then taking one or two more, etc. In marriage (we were told one was on the *topis*) the parties are not allowed to address each other. First the man informs the elders of his wish to marry; they enquire if he has thought of any one in particular, if so, they enquire of her if she has any wish to enter the married state, and if any one has occurred to her; then the matter is considered by the elders, and, if approved, a petition is presented to the authorities for leave to celebrate a 'civil' marriage. Usually no notice is taken of this, i. e., no reply is vouchsafed. They then proceed to marry in their own way. The couple appear in a religious meeting, kneel, take hold of hands, and receive imposition of hands. There is no vow or promise, because the parties have made a vow to the Lord in their baptism, which includes every Christian obligation. Such a marriage E. S. said was 'in the Lord.' Their unions were always happy.

"These dear people have conceived a high ideal of the Christian life, and are striving to live up to it. They make too little distinction between the *essential* and the *circumstantial*; and the want of elasticity (which they seem not to see is so wisely provided, 'let not him that eateth not,' etc., and 'let every man be fully persuaded in his own mind,' etc.) will probably cause a break-down some day. Meantime, their unflinching dedication and self-sacrifice—so like that of early 'Friends'—will be as a wedge splitting the hard rock of superstition and intolerance in these countries. Several of them here in Vienna have suffered imprisonment, and two are now under short sentences of imprisonment against which they have appealed: their offence the holding their meetings for worship. Until lately these meetings were held at each others houses, at uncertain times, in order to prevent the intrusion of spies. Late political events have restrained the intolerance of the Government; and, to do them justice, the authorities seem disposed to be lenient in their sentences when they are moved to interfere.

"In regard to oaths, E. S. said their yea was yea, and their nay was nay. Being asked if they had been put to the test, he said he had had a case before the civil magistrate, in which he refused to swear, and said to the judge, 'How can you who sit there to administer the law require me to break the law of Christ, who said, "Swear not?"' The judge said, 'It is the law of the land.' He then said, 'Will you give me your right hand in confirmation of the truth of your testimony?' E. S. replied, 'No; my yea is yea, and my nay is nay; and I cannot go beyond that.' His evidence was then admitted.

"Their principal suffering, we believe, has been on account of holding their meetings for worship; for which many have been imprisoned—women as well as men—and some repeatedly. He told us they never increased so rapidly as in Hungary during the time of the hottest persecution against them. Their testimony against war has been faithfully borne. One, Peter Zimbricht, a tailor, was in prison on this account in Vienna, previous to the late war. Through the indulgence of the governor of the prison, he was occasionally permitted to go out and spend an evening with his friends, who endeavoured to strengthen his faith. When the war with Prussia broke out, he was sent to the army, and ordered to fight; his sword and musket were tied to his body; and at last, at the battle of Königgratz (Sadova), his commanding officer ordered him to be shot. While almost in the act of pronouncing this sentence, a cannon ball killed the officer. Zimbricht, we understood, was still in prison, and had been sent first to Komorn, and since to some other fortress. He offered, when first conscripted, to act as a servant; but this was refused, though hospital and other work was sometimes accepted in lieu of direct military service.

"E. S.'s conviction occurred while he was a prisoner for some offence, through the divine blessing on the example and teaching of a fellow-prisoner. He said, 'I was rightly imprisoned as a wrong-doer; but he was in prison for conscience sake.' E. S.'s wife was present at most of our interviews. We were impressed with her intelligent and thoughtful countenance. They do not admit the ministry of woman; but E. S. said they acknowledged that gifts of the Spirit were bestowed on women, but they were to be exercised in a more private manner."—*Sword & Trowel*.

Blotted Out.

In the long line of portraits of the Doges, in the palace at Venice, one space is empty, and the semblance of a black curtain remains as a melancholy record of glory forfeited. Found guilty of treason against the state, Marino Falieri was beheaded, and his image as far as possible blotted from remembrance. As we regarded the singular memorial, we thought of Judas and Demas, and then, as we heard in spirit the Master's warning word, "One of you shall betray me," we asked within our soul the solemn question, "Lord, is it I?"

Every one's eye rests longer upon the one dark vacancy than upon any one of the many fine portraits of the merchant monarchs; and so the apostates of the church are far more frequently the theme of the world's talk than the thousands of good men and true who adorn the doctrine of God our Saviour in all things. Hence the more need of care on the part of those of us whose portraits are publicly exhibited as saints, least we should one day be painted out of the church's gallery, and our persons only remembered as having been detestable hypocrites.—*From the Note Book of my Travels*. C. H. S.

Vagrant Hearers.

"Who is going to preach?" I overheard a gentleman ask this question from the sexton of a city church one day this summer, and, upon the question being answered, the inquirer started off to another church to ask the same question, and if the answer was not such as he coveted, to continue his wandering in search of a preacher who would suit his fancy. Now in one view of the case, the vagrant hearer was perfectly justified in his wanderings. He evidently thought, as too many good people think, that the chief end of going to church is, not to glorify God, but to bear agreeable preaching. There are different ideas, too, as to what is agreeable, for that which feeds one is very distasteful to another; and hence there is a great chance for vagrancy on Sunday, if all who are unsettled or strangers in a place, wander until they find satisfactory spiritual provision.

FAILING EYES.—Persons suffering from dyspepsia, or any other malady, must take care of their eyes. Any disease impairs the strength, and the nervous system is depressed; and when laboring under this form of depression the eye is particularly liable to become weak. The reason of this is, that "of the ten nerves which go off from the brain, six are distributed wholly, and the other four partially, to the eye." Through the great sympathetic nerve the disturbed stomach, or liver, or intestines, communicate with telegraphic speed with the brain, and so with the eye. The first advice to be given with reference to the comfortable use of the eyes undoubtedly is, to keep the intestines and liver and stomach in a healthy condition, or, in other words, do every thing to confirm the general health. If this be impaired, do not read, and especially do not write long without giving the eye a rest. The great remedy for an eye whose disease depends upon the nerve and not on the muscle, is Rest! Rest!!!

A sharp student was called up by the worthy professor of a celebrated college, and asked the question:

"Can a man see without eyes?"

"Yes, sir," was the prompt answer.

"How, sir," cried the amazed professor, "can a man see without eyes? Pray, sir, how do you make that out?"

"He can see with one, sir," replied the ready-witted youth; and the whole class shouted with delight at the triumph over metaphysics.

REMOVING STAINS.—All cloths subject to be stained, such as table linen, childrens' napkins, clothes, towels, etc., ought to be examined before being put into any wash mixture or soap suds, as these render the stain permanent. Many stains will yield to good washing in pure soft warm water. Alcohol will remove almost any discoloration. Almost any stain or iron mold or mildew may be removed by dipping in a moderately strong citric acid, then covered with salt and kept in the sun. This may require to be repeated many times, but with us never failed.—*Country Gentleman*.

DR. JOHNSON was wont to say that a habit of looking at the best side of every event is far better than a thousand pounds a year.

Christianity has given to truth a dignity, independent of time and numbers. It has required that truth should be believed and respected for itself.—*Vinct*.

If half the pains were taken by some people to perform the labors allotted to them that are taken by them to avoid it, we should hear much less said about the troubles of life, and see much more actually completed.

Agriculture, &c.,

Twelve thousand acres of Roses.

Mr. Blunt, the British vice consul at Adrianople, in his report to the foreign office this year, gives an account of the rose fields of Adrianople, extending over 12,000 or 14,000 acres, supplying the most important source of wealth in the district. The season for picking the roses is from the latter part of April to the early part of June; and at sunrise the plains look like a vast garden full of life and fragrance, with hundreds of Bulgarian boys and girls gathering the flowers into baskets and sacks, the air impregnated with the delicious scent, and the scene enlivened by songs, dances and music.

It is estimated that the rose districts of Adrianople produced in the season of 1866 about 700,000 miscals of attar of roses, (the miscal being one and a half drachms) the price averaging a little more than 3s. sterling per miscal. If the spring is cool and there are copious falls of dew and occasional showers, the crops prosper, and an abundant yield of oil is secured. The season in 1866 was so favorable that eight oaks of petals (less than 23 pounds), and in some seven oaks yielded a miscal of oil. If the weather is very hot and dry it takes double that quantity of petals. The culture of the rose does not entail much trouble or expense. Land is cheap and moderately taxed. In a favorable season, a donum (40 paces square,) well cultivated, will produce 1,000 oaks of petals, or 100 miscals of oil, valued at 1,500 piastres; the expense would be about 540 piastres—management of the land 52, tithes 150, picking 75, extraction 260—leaving a net profit of 960 piastres, or about £8 11s. An average crop generally gives about £5 per donum, clear of all expenses.

The oil is extracted from the petals by the ordinary process of distillation. The attar is brought up for foreign markets, to which it passes through Constantinople and Smyrna, where it is generally dispatched to undergo the process of adulteration with sandal wood and other oils. It is said that in London the Adrianople attar finds a readier sale when it is adulterated than when it is genuine.

SHEEP RAISING.—Lieutenant-Governor Stanton, of Ohio, says in regard to sheep raising in England:

"One thing that struck me very forcibly was, that all farmers testified that sheep raising was absolutely indispensable to successful farming; that their manure was necessary to preserve the fertility of the soil; and that without them the whole kingdom would, in a few years, be reduced to barrenness and sterility. It is in this view that I regard sheep raising in this country as more important to the ultimate and permanent prosperity of the country, than on account of the profits. Whatever else may happen, we cannot permit the virgin soil and these beautiful fields of ours to be reduced to barrenness ere they pass into the hands of our children and grandchildren. Their fertility must be preserved at all hazards, even at the expense of present profits."

ONIONS AND EPIDEMICS.—A correspondent of the *Scientific American* writes that paper:—

"In the spring of 1849 I was in charge of one hundred men on shipboard, with the cholera among the men. We had onions, which a number of the men ate freely. Those who did so were soon attacked, and nearly all died. As soon as I made this discovery their use was forbidden. After mature reflection I came to the conclusion that onions should never be eaten during the prevalence of epidemics, for the reason that they absorb the virus and communicate the disease, and that the proper use for them is to be sliced and placed in the sick room, and replaced with fresh ones every few hours. It is a well established fact that onions will extract the poison of snakes; this I personally know. Some kinds of mud will do the same. After maintaining the foregoing opinion for eighteen years, I have found the following well attested: Onions placed in the room where there is small-pox they will blister and decompose with great rapidity; not only so, but will prevent the spread of the disease. I think as a disinfectant they have no equal, when properly used; but keep them out of the stomach."

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